



naropa!

MAGAZINE

SPECIAL ISSUE:
CONTEMPLATIVE EDUCATION



naropa!

MAGAZINE

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Naropa University is a private, nonprofit, nonsectarian liberal arts institution dedicated to advancing contemplative education, an approach to learning that integrates the best of Eastern and Western educational traditions, helping students know themselves more deeply and engage constructively with others. The university comprises a four-year undergraduate college and graduate programs in the arts, education, environmental leadership, psychology and religious studies.

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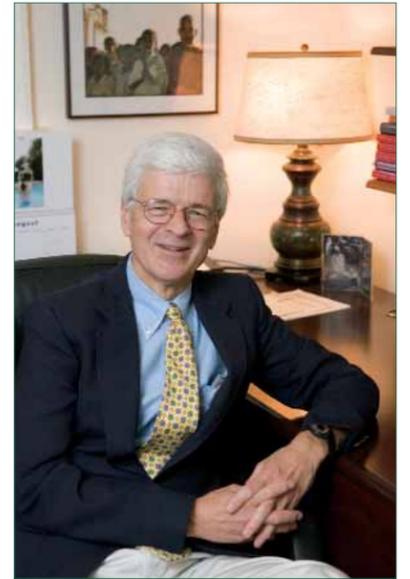
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naropa students

Putting Faculty on the Spot

Two years ago, when Leigh and I were just beginning at Naropa, we knew that the faculty is the key to every college's success with its students. Because of that, we were determined to get to know Naropa's faculty individually as soon as possible. So, over the course of the year, we held several dozen small dinners at our home for core faculty. The conversations were wonderfully rich and were often guided by two questions we put to the faculty: How did you come to Naropa? And why do you stay?

Answers to the first question were remarkably varied. We learned of newcomers and of faculty who had been here throughout Naropa's thirty years, as well as those who had been here, gone away for a while, and returned; faculty members who had worked as rock musicians, counselors, performers, artists and translators, on cod-fishing boats and in mainstream academic institutions, before landing at Naropa. Often I would turn to Leigh at the evening's end and reflect that, on balance, Naropa faculty are much better role models for students than faculty in conventional colleges are. Those faculty usually discover their intellectual aptitude and passion for a subject in college, go straight into graduate school and then begin to teach. Naropa faculty, on the other hand, have lived marvelously circuitous lives, where intellect, emotion and spirit were intertwined as they individually became filled with rich life experience that sooner or later brought them to Naropa.

Against the backdrop of this variety, the faculty's answers to the second question were strikingly uniform: What keeps the faculty at Naropa, and what makes daily life here so deeply satisfying, is the students. My own experience in the Naropa classroom last year showed me part of what this means, for our students are unusually discerning in both head and heart. (A faculty member, new to Naropa last year, who had spent the past decade in visiting positions at two of the country's most competitive and prestigious

schools, found herself, within weeks of starting at Naropa, calling her former colleagues and saying, "You think you've got good students, but you haven't seen anything until you teach *Naropa* students!")

But I think there's more going on here than just a balance of inner and outer, of intellect and intuition. You can't fake it with Naropa students. They don't want just information and knowledge. They want wisdom, and wisdom comes only from passing what one knows through the crucible of one's own life. Consequently, there is kind of *sadhana* or spiritual practice woven into the act of teaching at Naropa. Spiritual practice, of course, is demanding, and so is teaching here. Faculty members everywhere are accustomed to putting students on the spot, and sometimes one might get a really hard question from a student. But Naropa faculty get put on the spot daily by our students, with deep, existential questions. It is exhausting and often scary. It is also deeply satisfying, for, as a part of the process, one grows in self-knowledge as well as of one's subject matter—which, of course, is just what we wish for our students.

Naropa's founder, Chögyam Trungpa, Rinpoche, was about the business of creating individuals he called "warriors," the first principle of which was "not being afraid of yourself." This fearlessness is today woven into the fabric of our daily lives, a co-creation of our amazing students and faculty.

Thomas B. Coburn
President

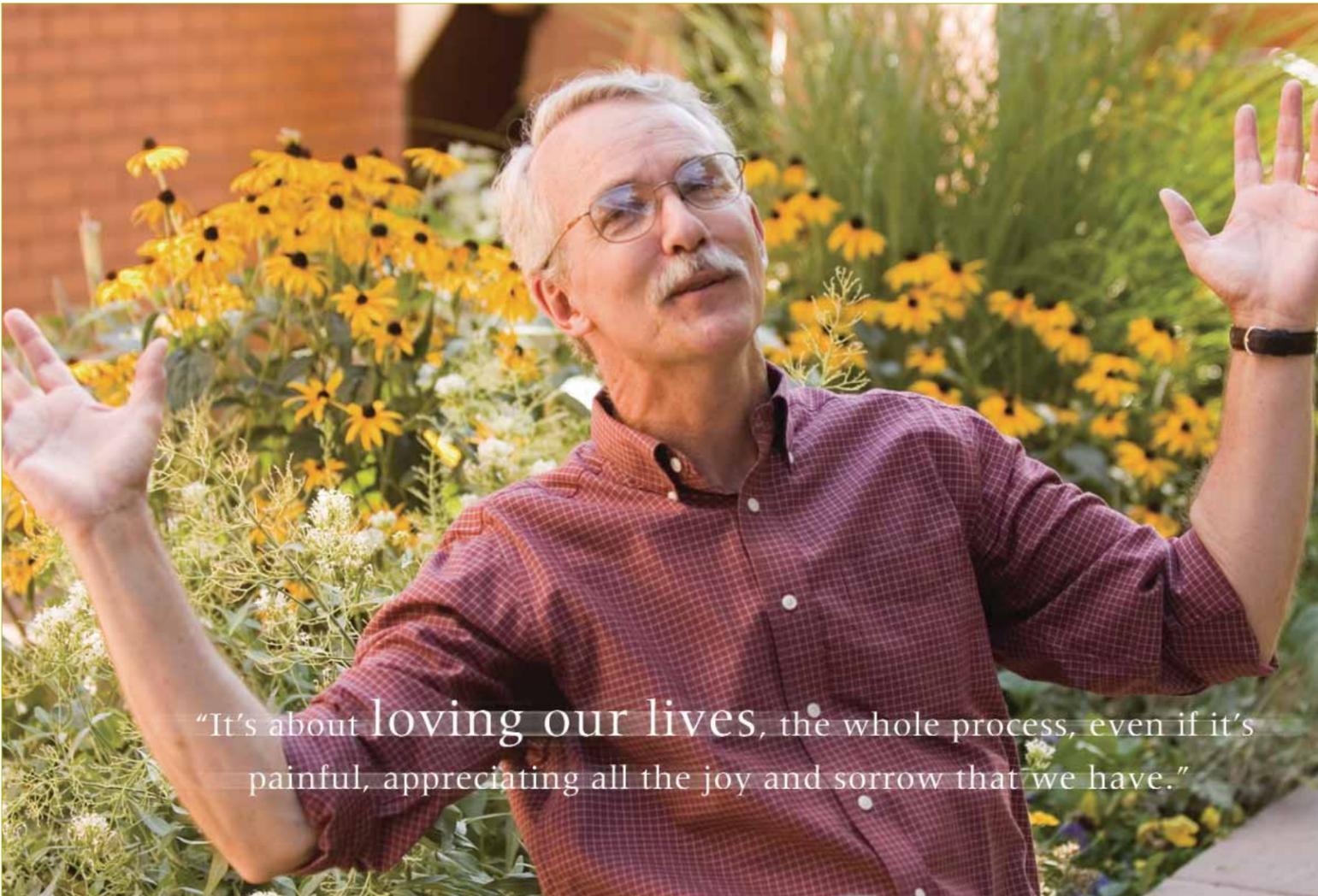
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Richard Brown

spreads the word on contemplative education

By Elizabeth Marglin



“It’s about loving our lives, the whole process, even if it’s painful, appreciating all the joy and sorrow that we have.”

After more than twenty years as a teacher, Richard Brown has lost none of his enthusiasm for his chosen profession. Ask him why he was drawn to early childhood education in particular, and he has a concise, one-word answer for you—“Magic.”

The magic is in the children’s receptivity and acceptance, qualities that are, in fact, the touchstone of contemplative education. Contemplative education has been at the heart of Naropa University and its affiliated preschools, elementary and high schools since 1974. It is based on the notion that cultivating awareness of the present moment informs and enriches every discipline, from creative writing to religious studies. Because

one’s learning experience is direct and embodied, it has a power that addresses both the mind and the heart, thus tapping into one’s deepest essence.

But learning contemplatively and teaching contemplatively are two different sets of practices, however much they have in common. Spearheaded by Brown, who has taught in both public and Buddhist-inspired schools, Contemplative Education became its own department within Naropa in 1990, with the inception of the undergraduate Early Childhood Education program. The graduate program in Contemplative Education started in 2001, and this year begins the launch of the Alternative Teacher

Licensure Program through the state of Colorado, which for the first time allows aspiring teachers to be licensed by the state as public or private school teachers at any level, pre-K–12.

“I became convinced I had to try it [start the department] after teaching for seven years at the Vidya School,” Brown said. “It changed my life as a teacher when I saw how contemplative education could change the whole atmosphere of a room.”

One of the bonuses of starting the programs from scratch was that Brown was able to design them exactly the way he wanted to.

“Contemplative education is about bringing awareness practice to the experience of teaching,” Brown said. “All of the programs begin with the transformation of the teacher. You notice what’s happening in the moment with yourself and the learning environment, and you learn to honor it, even if it’s unpleasant. Essentially everything that’s going on is part of the experience of learning.”

A prerequisite for teaching mindfulness is learning not to be afraid of emotions, however intense. The programs require a regular meditation practice and incorporate the maitri space awareness practice, which help teachers understand, from the inside out, the gamut of behavior modalities in themselves and others.

“You learn to use the energy of emotions in constructive ways,” Brown said. “Not necessarily changing them, but changing our attitude to them.”

The maitri practice illuminates the wisdom as well as the confusion of the five basic energies called “Buddha-families.” Each energy embodies a particular style of relating to the world. Respecting each quality and its different manifestations helps students appreciate a range of learning styles and an intuition for when certain teaching methods are appropriate.

“We spend a lot of time discussing how you can embody awareness,” Brown said. “Lee Worley [Naropa Theater Studies program founder] teaches performance for teachers—how to use voice, presence and movement to empower the teaching experience.”

Brown is uniquely qualified for his role as chair of the department. According to Naropa University President Thomas B. Coburn, it is Brown’s mixture of hands-on experience and knowledge of theory that sets him apart.

“His experience in the classroom with multiple ages is rich, which gives him a special authority on the subject,” Coburn said. “His second greatest asset is that he brings a knowledge of developmental theory to contemplative education. When he speaks and writes, he is informed by educational theory as well as by firsthand knowledge of what contemplation and meditation mean.”

Contemplative education seeks to individualize the learning process rather than codify learning into a particular model. The students and teachers in the program learn from each other as they go, in an ongoing dialogue. They take contemplative education into every imaginable realm: private and public schools; conventional and spiritual arenas; and kindergartens and universities.

Brown recounts how one student began starting her Spanish classes with a gong to create an atmosphere of heightened awareness, which was met with resounding success. The program encourages teachers to discover what works for them and apply it to their situation.

The goal is ultimately to allow space and stillness to permeate the classroom. With eyes sparking at the memory, Brown told how Chögyam Trungpa, Rinpoche, Buddhist meditation master and founder of Naropa University, once observed a class at the Buddhist-inspired Vidya School.

“Trungpa said the transitions [between classes] were too fast, too speedy,” Brown said. “He suggested that after lunch period, children use their cloth place mat to wipe the table very slowly in a prescribed manner.”

It worked. The transition between lunch and classes was more elegant, the children more settled.

Graduates of contemplative education, even from a preschool level, often stand out. Brown said that when many Alaya (Naropa’s contemplative preschool) graduates continued onto the now defunct Washington Elementary School in Boulder, the principal told him that he would split the Alaya children between the two kindergartens. They were so kind and emotionally mature, the principal said, that they would help seed the two classes with that kind of energy.

Similarly, Brown wants the Contemplative Education Department to serve as a seeding ground for a more widespread contemplative education conversation. As part of the plan to increase awareness, Naropa has recently launched the Contemplative Education Initiative. The catalyst for this initiative-in-process is President Coburn, who is interested in creating a dialogue about contemplative education both within Naropa and with the world at large.

“Coburn wants to put us where we deserve to be, which is [at] the forefront, because [contemplative education] is what we have been doing for thirty years,” Brown said.

For Coburn, the importance of promoting contemplative education is that it’s the crucial missing link in higher education.

“You can in fact trace the origins of the dominant educational culture today back three hundred years to when Western education got interested in the external world via the scientific revolution and the Enlightenment,” Coburn said. “Both of these movements tacked away from affective life. What we are seeing around the margins of mainstream higher education is an awareness of what the price was. Students are discovering how dried up and prune-like the educational process is if it ignores the inner world.”

One of the initiative’s goals is to make Naropa a prominent nexus for Contemplative Education. One step in that direction is amassing a virtual library of contemplative education papers, articles and lectures, a project that has already started. Plans are also afoot to develop more teacher trainings. Naropa has also received a grant to help support the Faculty Seminar on Contemplative Practice in Higher Education, which starting in 2007, will bring in faculty from around the country for a one-week seminar that teaches them how to apply meditation techniques in a university setting.

“It changed my life as a teacher when I saw how contemplative education could change the whole atmosphere of a room.”

Another venue for raising awareness vis-à-vis the department is the Naropa University Contemplative Education Conference that takes place yearly at Shambhala Mountain Center. It brings in people from all over the country, albeit on a modest scale.

“We are moving slowly and steadily in lots of different directions,” Brown said.

It is safe to say that the general direction is forward. Naropa University, the first place in the country to have a Contemplative Education Department, has been a model and inspiration for several other programs. It has spawned a graduate teacher training program at UC San Bernardino; a center for school improvement in Amsterdam; a new K-12 public school in

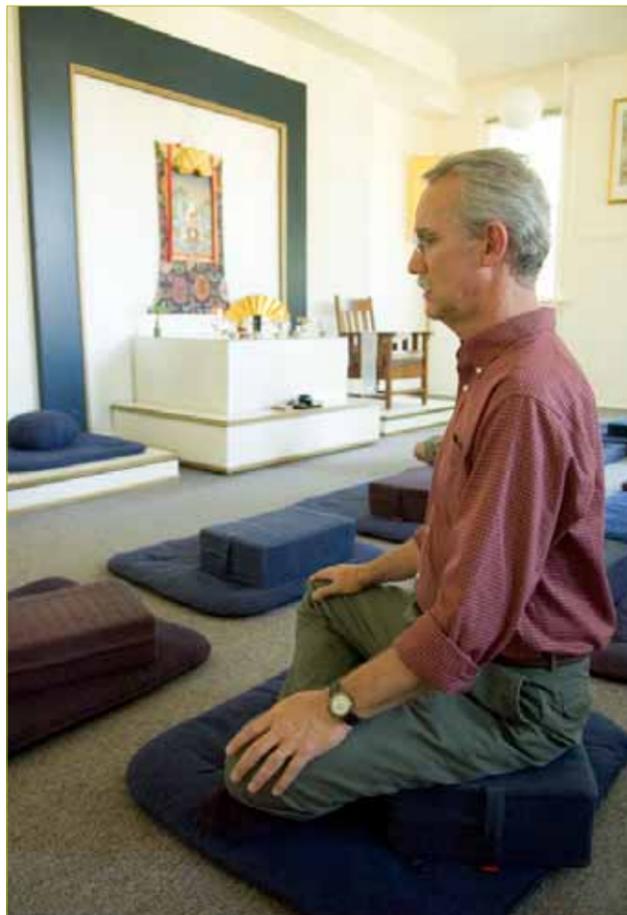
Holland; and a new contemplative elementary school in Boulder, the Eastern Sun Academy.

“Naropa is modeling what an education of inner and outer means,” Coburn said. “I’m excited about the Contemplative Education Initiative because it has the potential to provide the missing piece in American higher education and in the process begin to compensate for the overemphasis on the external world and cognitive thought that has characterized Western education over the last several centuries.”

The inner journey starts with a basic question. Brown asked it like this: “How do I live a good life that isn’t just rushing around, smushing everything together into a fast-frame commercial?”

The answer, at least for him, is remarkably down to earth.

“It’s about loving our lives, the whole process, even if it’s painful,” he said. “Appreciating all the joy and sorrow that we have.”



befriending maitri

By Elizabeth Marglin

Karen Kissel Wegela is a woman who knows her mind. A teacher at Naropa University since 1981, Wegela, a former chair of the Contemplative Psychology Department, has put in many hours on her cushion.

“Meditation is an amazing vehicle for learning to love,” Wegela said. “You uncover who you are and who you are not.”

Wegela has always been just as interested in who other people are as she was in self-discovery. A licensed psychologist in private practice since 1977, Wegela said she discovered her calling as a therapist at a very young age.

“My whole life people have instinctively confided in me—I think because I am genuinely interested,” she said.

Wegela has been involved in the Contemplative Psychotherapy Department almost since the beginning. She’s seen it through several milestones, such as Naropa’s accreditation and the Colorado licensure at the MA level for therapists. Although the program has become more mainstream to accommodate licensure requirements, the core has remained intact.

The program, which requires more of a daily meditation practice than almost any other program at Naropa, has an intensity that is not for the faint-hearted. Students entering at the same time go through the entire sequence of classes together, and the average class size is between twenty and thirty people. This readymade “family” gives students a chance to work in-depth with the process of being in community.

“Because they can’t get away from each other, they get a chance to recognize what they bring to relationship and what someone else is bringing,” Wegela said. “It’s not easy for anybody, but it helps develop the compassion which makes them very good therapists.”

The Maitri Program, a monthlong retreat held in the first and second year and a one-week retreat in the third year, is a cornerstone of the program. Wegela defines maitri as a quality of warmth and friendliness to ourselves. The maitri space awareness practice, done in specially designed rooms during the retreat, enables the student to become friendly with many different states of mind, from the neurotic to the magnanimous.

In contemplative psychotherapy, the Buddhist understanding of the mind is intertwined with Western psychology. The combination is a brilliant tango that dances fearlessly in the face of its own paradox: How do you do practice therapy in a way that doesn’t boost the ego?

Again, the answer is found on the cushion.

“We are not training people to find out who they are, but to help people keep letting go of who they think they are,” Wegela said.



“The mindfulness practices also do a good job of helping you not blame other people for how you feel.”

She has found meditation to be the most effective way of having a direct glimpse of one’s own mind/body, which translates, over time, into the experience of being able to have a direct experience of someone else.

“We want our students to sit down long enough to become bored enough to find spaciousness,” Wegela said. “If you can sit there with yourself with no distractions to entertain you, then you are able to sit with someone else.”

Contemplative psychotherapy teaches that the key to being present in relationship, whether clinical or personal, is a consistent sitting practice. The resulting experience of being fully present softens the ego, making it more receptive to a deeper state of consciousness.

Wegela says she feels most mindful when practicing psychotherapy. For her, the relationship sets up a clarity and emptiness that happen almost of their own accord.

Having a direct exchange with other—in fact, exchanging self for other—is perhaps the biggest gift that contemplative practice gives to a therapist. As Wegela says, “Healing is not the same thing as curing.”

One of the hallmarks of the training is the idea of “brilliant sanity”—the acknowledgement that one’s clients are fundamentally sane. The healing comes in letting our essential interconnectedness shine through, revealing our common ground of being.

“It’s recognizing others’ basic goodness, Buddha nature and clarity,” Wegela said. “You uncover the tender heart of compassion.”

contemplative education

PRIMER

The Spark of East and West Working Within

By Danielle Poitras

“The point is not to abandon scholarship but to ground it, to personalize it and to balance it with the fundamentals of mind training, especially the practice of sitting meditation so that inner development and outer knowledge go hand in hand. . . . A balanced education cultivates abilities beyond the verbal and conceptual to include matters of heart, character, creativity, self-knowledge, concentration, openness and mental flexibility.”

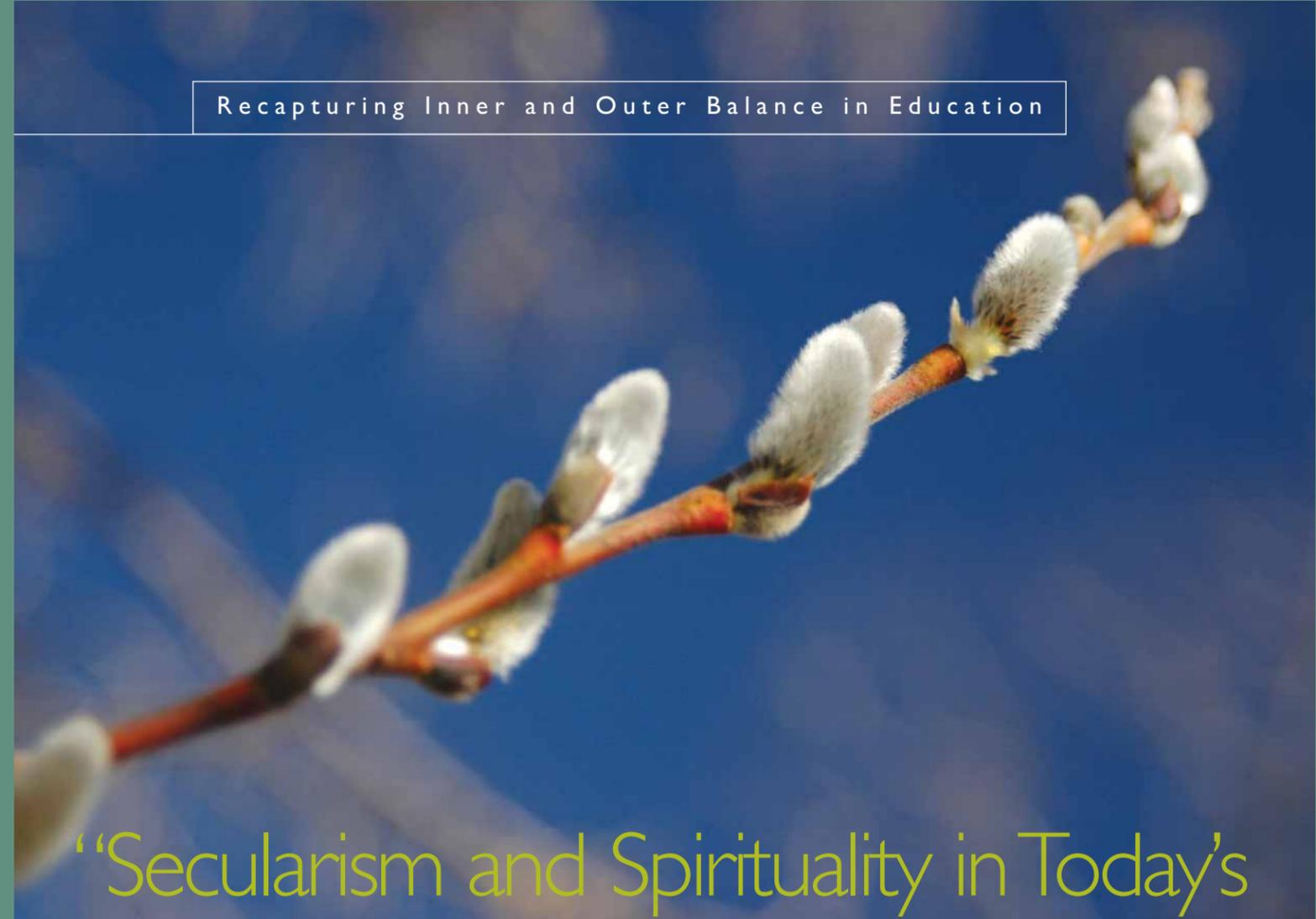
—Judy Lief, trustee and former Naropa University president

Naropa University has offered mission-based contemplative education to both undergraduate and graduate students for more than thirty years. Informed by ancient Eastern educational philosophies, contemplative education at Naropa experiments with another way of knowing through its joining of rigorous liberal arts training and the disciplined training of the heart. Transcending the belief that knowledge arises in the thinking mind only, this educational philosophy invites students to embrace the immediacy of their interior lives as a means for fully integrating what they learn.

Contemplative education is not solely traditional education with a course in meditation thrown in; it is an approach that offers an entirely new way of understanding what it means to be educated in the modern Western liberal arts tradition. At Naropa University, students wholeheartedly engage in mindfulness awareness practices in order to cultivate being present in the moment and to deepen their academic study. Woven into the fabric of the curriculum are practices that include sitting meditation, t'ai-chi ch'uan, aikido, yoga, Chinese brushstroke and ikebana. The depth of insight and concentration reached through students' disciplined engagement with contemplative practices alters the very landscape of learning and teaching at Naropa.

Through such a focused self-exploration, students and faculty acquire the ability to be present in the classroom and in their lives; to engage in active listening with an open mind; to analyze a subject; and to integrate what has been learned with personal experience. Other resulting qualities include the development of openness, self-awareness and insight; enhanced speaking and listening skills; the sharpening of insight; and an appreciation of the world's diversity and richness. From this self-understanding comes an ability to appreciate the value of another's experience.

The goal of a Naropa University education is not to nurture the solitary contemplative only; it is also to cultivate those at the other end of the spectrum whose interior work acts as preparation for compassionate and transformative work in the world. More specifically, the value of contemplative education is measured in Naropa students' ability to put their wisdom and insight into practice through creative, helpful and effective action.



“Secularism and Spirituality in Today's Academy: A Heuristic Model”

by Thomas B. Coburn

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Most academics I have known in the past thirty years, regardless of their own religious or spiritual inclinations, would be profoundly uneasy about drawing spiritual issues into the classroom. This is not surprising, given the debt of the academy to the Enlightenment, with its prizing of the cognitive mind and of objectivity, and its definition of a public sphere that is intentionally free of religious influence. A great deal of intellectual and institutional momentum has been generated over the past three hundred years, creating the attitudes and structures that currently shape academia, and it will not be quickly redirected.

In thinking about the task of bringing about the harmony of secularism and spirituality in the academy, Thomas B. Coburn recognizes two things in history:

When the Enlightenment set out to understand the external world in objective terms, apart from the inner life of the knower, it took a tack away from the holistic education that had previously characterized the Western academy and the classical traditions of learning throughout the Middle East and Asia, an education that aspired to nurture both the inner and the outer person. . . . The second recognition is that, ever since the

Enlightenment, there has been a dialectic within the academy between two alternative ways of engaging with or construing the world.

Since the Enlightenment the secular has overshadowed the spiritual in the Western paradigm. Coburn turns to Wilfred C. Smith in “The Role of Asian Studies in the American University” to further describe this dialectic: “The tradition of liberal education that we inherit developed in two phases, one emphasizing ‘the personal-cultural, knowledge as understanding,’ the other emphasizing ‘the object-objective, knowledge as information’ and these two phases have “never been quite integrated.”

The undertaking, according to Coburn, is nothing short of a “longstanding search for a fully adequate understanding of what it means to be human and therefore what it means to be educated.” He proposes a new model for understanding the tradition of liberal education, one that positions the spiritual and the secular as allies:

The assumption . . . was that there was, or should be, a single center to the curriculum. But suppose there has never been a single center to liberal education. Suppose we recognize the dual heritage of liberal education over the past many centuries and seek a model that does justice to the dialectic between its two strands. Suppose it is not the circle, but the ellipse, that should guide our thinking about liberal education, past and present, secular and spiritual.

Coburn proposes that a movement to elliptical thinking would allow a return of the balance of the inner and outer worlds in liberal education:

Our understanding of our liberal arts heritage becomes both simpler and more elegant if we think of it as having two foci, dialectically in relationship, both of which are critical to the definition of our enterprise. The encounter of secularism and spiritualism is only the most recent instance of the dynamism that lies at the heart of liberal learning, a dynamism that is graphically captured by the image of the ellipse. In affirming that spirituality has a place in our institutions, we are actually reaffirming a part of our heritage that has been in remission since the Enlightenment. What the encounter of spirituality and secularism in liberal education promises is therefore a fresh instance of the vitality that has animated our heritage for a very long time. It holds high promise for helping the contemporary academy out of its centuries-long overemphasis on the secular,

thereby coming to a more apt understanding of the contemporary world, in which the secular and the spiritual intertwine and complement each other in complex and wonderful ways.

The benefit to such an approach, according to Coburn, is that

Its two foci, for example, can be seen as representing the dialectic between teaching and research, or between curricular and co-curricular life, between content and skills, between academic affairs and student affairs or between general education and the major. . . . Thinking of secularism and spirituality as the two foci of the elliptical life of liberal learning can ease us into an exciting new chapter of our dynamic history.

The undertaking, according to Coburn, is nothing short of a “longstanding search for a fully adequate understanding of what it means to be human and therefore what it means to be educated.”



at the heart of naropa's learning community

Library Director Mary Beth Faccioli

By Jane Rubinstein



Through the eyes of Library Director Mary Beth Faccioli, Naropa University is an ever-evolving community of learners and teachers. And in her ideal vision, the Allen Ginsberg Library at Naropa, founded in 1994, is the beating heart of that ongoing community process of discovery.

“In today’s world, the library facilitates teaching and learning, rather than being solely about a collection of materials. In prior years, we thought of a library as an ‘information commons’—a place where people came together almost randomly to find information to meet their individual scholastic, pedagogical and research needs. Now, more and more, we think of the library as a ‘learning commons’—a welcoming space where community-building and learning happen simultaneously, not only through research but through interaction with others in an uplifted environment,” she says.

Faccioli sees this approach as perfectly harmonious with the new Contemplative Education Initiative underway at Naropa. The Contemplative Education Initiative has as its goal the establishment of Naropa University as the undisputed thought leader in the field. To achieve this, the broad array of contemplative education materials generated by Naropa teachers throughout the past thirty years must be brought together in a single place where they are easy for all to access. Once such a central collection exists, new scholarship and discovery will flow from it in a rich and exciting way. Faccioli anticipates that the library will play a central role in creating this repository—in digital form. In fact, she herself put together a digital pilot to demonstrate the power of bringing together the concept and the information technology currently available to realize it.

Using the newest technology is not a stretch for Faccioli. She received her MLIS degree from Florida State University through a distance learning program while she was simultaneously employed at the Georgia State University Library in Atlanta.

“I gravitated to the technical side of library science because there was a need,” Faccioli explains. Faccioli is always driving herself to figure out how best to leverage the newest technology to achieve her objective of making information widely available. “The older librarians were wonderful mentors, but they were somewhat slower to adopt new technology. And the truth is that libraries are 100 percent driven by technology today, with the overarching goal of providing a seamless, transparent experience for the knowledge seeker.”

As the web caught fire in the early nineties, the pace of technology adoption in libraries quickened. Now technology is a mainstay of academic libraries. The ease and convenience of such systems has fundamentally changed the library experience for everyone.

“At the same time, there is so much information available on the web that it can be overwhelming. Because of the web, students gather huge quantities of data but can’t evaluate it,” Faccioli says. And this leads her to another point about the importance of libraries and librarians today: “It is the primary mission of academic librarians to teach students to think critically about the vast amounts of information they are absorbing. If librarians don’t do this, we aren’t doing our jobs.”

After she earned her degree, Faccioli went to work at a women’s college in Georgia called Agnes Scott. There she fell in love with the library space itself as well as the collection. “While I was visiting for the interview, I, of course, went to the library. It had a Gothic reading room with high vaulted ceilings and a fireplace. It was totally evocative of the deep wisdom experience. It was very magnetizing to me and that is how I ended up taking that job.”

Even before accepting the job at Agnes Scott however, Faccioli had her sights set on Naropa. She visited the Naropa University website regularly to see if perhaps the librarian position had opened up. Eventually that happened. Faccioli applied and became library director at the Allen Ginsberg Library last September. Already her experience, enthusiasm and passionate sense of mission have made an impact, not only on the library but on the entire university.



Chris Dwyer

Vice President for
Institutional Advancement

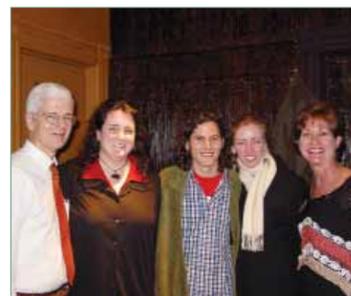
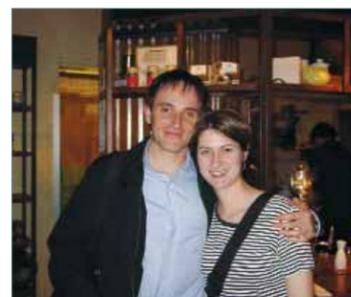
The spirit of contemplative education is alive and well. This is the resounding message I received the moment I stepped on Naropa University's campus. Naropa's vitality, its unparalleled curriculum and its position at the vanguard of U.S.-based liberal arts learning are among the many reasons I enthusiastically accepted President Coburn's invitation to become the university's vice president for advancement.

My appointment at Naropa University brings "home" so many of my personal and professional experiences. I grew up in Fort Collins and received an undergraduate degree from Colorado College in 1991. From 1991 to 1996, my experiences as a graduate student-employee at American University and as a civil servant at the U.S. Information Agency in Washington, D.C. provided tremendous opportunities for me to understand private, higher education within a distinctly international and cross-cultural context. I spent the last nine years as the associate vice president for development at Webster University, a private, comprehensive institution based in St. Louis. During this time, I raised funds for two university campaigns; consulted with university staff, non-profit managers and entrepreneurs on strategic planning and fundraising matters; and represented the university in various markets. I also married and had a daughter, completed a three-year body psychotherapy certification program and served as a board member for the Institute of American Acupuncture and Life Medicine. I feel that my Colorado roots, private education background, fundraising experience and personal interests truly converge at Naropa University.

In all my professional dealings, I have never encountered a university with an ethos as distinct and socially redeeming as Naropa. I am delighted to serve the only university that considers contemplative education its mission. President Coburn, other members of the university administration and I eagerly anticipate opportunities to convene with you—alumni and friends of Naropa—to soak up your insights on Naropa's bold educational approach and strategic direction. It is my hope that those of you not already involved will join our growing effort to spread the word about this dynamic university that, with clarity of purpose and conviction, is transforming learners into leaders.

San Francisco Alumni Event • March 2005

The Samovar Tea House in San Francisco was the gathering place for Bay Area alumni on March 9, 2005. It was a beautiful, unusually warm spring evening when almost thirty alumni gathered to catch up on friendships and news from Naropa. President Thomas B. Coburn was on hand to share updates and answer questions. The alumni relations staff hopes to visit the San Francisco area again this coming spring.



Naropa University has alumni spread around the globe. Although alumni relations staff members can only plan a few events each year, they hope to see you at alumni gatherings when they are in your area! If you would like help in reuniting a group of alumni, please contact the Alumni Relations Office at 303-546-5293.

PHOTOS:

- #1 Namita Sharan on right (BA '99) and her friend AnMarie Hegarty (left)
- #2 Nancy Henderson (MLA '02) and Stacey Kramer (MLA '03) – both from Oakland campus
- #3 Wesley Stahler (BA '04) and her family
- #4 Jordan Leahy (BA '98) and Jenny Chafe (MA '03)
- #5 Tom Coburn, Erin Loomas (BA '04), Rodney Weiss (BA '04), Alison Trifilietti (BA '03), Ellen Jamra, Development Office

lenz foundation supports contemplative education initiatives

By Dana Lobell

The Los Angeles-based Frederick P. Lenz Foundation for American Buddhism is dedicated to promoting the benefits of Zen Buddhism, meditation, yoga and related Buddhist practices as a pathway to self-realization. So it was only natural that Naropa University would turn to the Lenz Foundation for support to develop a program to extend the use of meditation in college classrooms beyond its own campus.

The Lenz Foundation has quickly become one of Naropa's most significant supporters. After establishing three scholarship programs for students in Religious Studies in 2004 and 2005, the Lenz Foundation recently made a generous gift of \$145,000 to support the Faculty Seminar on Contemplative Practice in Higher Education, as well as several other important components of the university's Contemplative Education Initiative.

FACULTY SEMINAR ON CONTEMPLATIVE PRACTICE IN HIGHER EDUCATION During the summer of 2007, Naropa University will offer a one-week intensive seminar for fifteen college and university faculty members from outside of Naropa University to introduce them to the use of contemplative practice in the classroom.

The program will include an introduction to a variety of meditation practices; an exploration of complementary mindfulness/awareness practices; a discussion of how to fully integrate mindfulness practices into curriculum and classroom pedagogy; and an exploration of how to apply these methods in a variety of academic disciplines.

Following the program, participants will implement what they learn in at least one course at their home universities. Each participant will also be paired with an experienced Naropa faculty member who will act as a coach throughout the 2007–08 academic year. In addition, Naropa will use its online education technology to create an ongoing chat space for participants, instructors and coaches to share their experiences and to ask questions or seek advice from the rest of their learning community.

A team of eight Naropa faculty members, chaired by Dr. Judith Simmer-Brown, will work throughout the 2005–06 academic year to design the program. The planning committee members will be among the most experienced and knowledgeable faculty at the university in terms of using contemplative practice as an integral component of their teaching.

UNDERGRADUATE CONTEMPLATIVE PRACTICE SEMINAR Beginning in fall 2006, a key element of Naropa's Core program curriculum will be a Contemplative Practice Seminar, a required course presenting the history, lineages and practice of meditation and other mindfulness/awareness exercises and their use in education. The seminar will be developed during the 2005–06 academic year by the same faculty planning committee. The process of developing and implementing this seminar will play an important role in clarifying the curriculum of the faculty seminar.

CENTER FOR THE ADVANCEMENT OF CONTEMPLATIVE EDUCATION The establishment of the Center for the Advancement of Contemplative Education (CACE) is a high priority for Naropa University. The overarching goals of CACE are to help the university attain greater clarity about the definition, meaning and outcomes of contemplative education; greater effectiveness in providing it to students; and greater success at sharing what the university has learned with the larger world, both in higher education and beyond.

CACE will make available basic materials and training in support of teaching at Naropa and will serve as a vehicle for a range of projects, including faculty development and research that are designed to share Naropa's extensive contemplative education experience. This will include outcomes research that engages the university's alumni in conversations about the value of their Naropa education.

In addition, CACE will serve as the administrative home for the Faculty Seminar on Contemplative Practice in Higher Education, as well as the new undergraduate Contemplative Practice Seminar. Funds from the Lenz Foundation grant will cover a significant portion of the administrative costs of the center, including salary for a full-time coordinator, in its first three years of operation.

"We are absolutely delighted to have the Lenz Foundation as a partner in the Contemplative Education Initiative," remarked President Thomas Coburn. "Both organizations are committed to advancing the use of meditation as an important tool for personal growth and engaging the world with compassion and wisdom. The Lenz Foundation's generosity is helping Naropa University make great strides toward manifesting the extraordinary vision of contemplative education."

balance in all things

By Anna Napp



Natalie Zeleny, BA Religious Studies '02, uses her contemplative education every day. It filters into everything she does from her work at the National Lawyer's Guild (which is comprised of judges, lawyers and legal aide workers) to her relationships with friends and family to her interior life. She uses it "to find [her] own breath, in order to bring a sense of calm and clarity to any situation."

Natalie didn't want a typical college experience. She wanted something that she could carry with her, something that would change her, something that would enrich and give depth to her life. She found those qualities at Naropa. "[Naropa] . . . recognized that education should be a holistic experience. I learned to appreciate and honor my core self, incorporate a meditation practice into my everyday life, practice authentic listening and the list can go on."

After her time at Naropa, Natalie traveled the world using the tools from her contemplative education in places such as Kazakhstan, Ukraine—during their peaceful revolution—and other countries in Eastern Europe. Natalie is a political activist and is involved in international community development. She plans to take the LSAT this fall with the intention of pursuing a

law degree thereafter. She travels the world and works in the United States to find peaceful resolutions to conflict.

According to Natalie, "Naropa also gave me the skills to bring non-judgment and compassion into situations, which has greatly contributed to my work with conflict resolution and peace building." Her mission is to bring into focus the humanity of countries that have been ravaged by war. Thus, she hopes to raise the awareness of those who foster change in the system.

Currently, Natalie is a member of the Korean Peace Project (www.nlg.org/korea), an organization founded by a group of lawyers that "aims to use [their] expertise in conflict resolution to assist the peace process and to help replace demonization with dialogue." The project sent a delegation of lawyers to North Korea in late August 2005. While Natalie did not participate in this trip, she was involved in organizing and facilitating the Conference for Ending the Korean War, held at Georgetown University in Washington, D.C., on September 25, 2005. While at Georgetown, she was also part of a congressional briefing, addressed by Congressman Dennis Kucinich (D-OH). The conference was designed to explore information about projects to put an end to the conflict between the United States and North Korea. Natalie uses her contemplative training to initiate change from within by "authentically listening to people with other views, finding commonality and working with that to produce change."

Natalie received her paralegal certificate from the University of New Mexico and when not lobbying for a more peaceful world, Natalie practices yoga, tribal belly dancing, sailing and scuba diving. Natalie is also working toward educating the public on peaceful conflict resolution, in addition to the Korean peace issues.

When asked if she believed her Naropa education was relevant to the world she lives in and whether it prepared her to be competent in the world, Natalie answered: "Without Naropa, I would have exploded into one big ulcer a long time ago. It's so wonderful because the same lessons that I took from Naropa that I use when I am lobbying Congress are the same skills that I use when I am relating to my boyfriend, mother, co-worker or a stranger: honesty, compassion, breath and balance. I am eternally grateful to the entire Naropa community."

the archivist

Welcome to the first issue of the Naropa University Archive Project newsletter. In this issue we've included articles to inform you about the history and accomplishments of the project, and offer a few thoughts for the future.

The project began in 2002 as an effort to preserve and make accessible the audio tape collection from the Jack Kerouac School of Disembodied Poetics. Significant progress has been made since then, and we've included a number of articles in this issue to inform you of the milestones we've reached.

We now have an expanded mission to preserve the history and records of the entire university. Our vision for the future is to build a world-class learning and research center—a place that will attract scholars and researchers worldwide to work with the unique Naropa collections we plan to build.

The archive project's current funding comes primarily from federal grants and the generous support of a few individuals and private foundations. To realize our vision it will be necessary to build a sustainable, diversified funding base. That will be the project's primary goal for the next few years.

In addition to financial security we hope to continue building the research collections that will make this such an important project.



The audio archive listening station in Naropa's Allen Ginsberg Library

In the two years as the archivist for Naropa University, I've talked with many individuals who personally possess important records documenting the history of Naropa. Many of those individuals have donated their materials to the archive project. In this way we hope to continue gathering and building Naropa's important historical collections.

Welcome again to the first issue of our newsletter. I hope you find it informative, and we welcome any comments or suggestions.

Tim Hawkins, Archivist

when others need help

By Jennifer Quinn

During the summer of 2005, Michael Levell, a recent graduate of the MFA Writing and Poetics program at Naropa University, and Jeremiah Bowen, a current Naropa student, volunteered their services to travel the long distance to Dharamsala, India, to assist in the work of the Library of Tibetan Works and Archives.

Levell and Bowen spent their time transferring VHS cassettes to DVDs from the recent Mind and Life Institute conference in Dharamsala. They then cataloged the DVDs to make them accessible to researchers and scholars.

"Having the Mind and Life conferences digitized is so important," Levell said. "They invited Western scientists, from psychologists to medical professionals, to meet with the Dalai Lama and discuss the workings of the human brain, and how those subjects are seen from an Eastern point of view."

In 2004 Karma Khedup, audio visual librarian, requested help from Naropa University. With funding from the Compton

Foundation and members of the Naropa University board of trustees, Levell and Bowen went to Dharamsala to assist Khedup. Both the Smithsonian and BBC also have donated money and equipment for the preservation of the Dalai Lama's teachings.

Levell was amazed at how different the culture is compared to the United States. "The poverty was overwhelming. I saw a lot of leprosy. People, including children, would beg for half of a penny so they could eat that day," Levell said. "The trip has changed every aspect of me."

Levell and Bowen were invited to attend the teachings of His Holiness the Dalai Lama. "The Buddhist teachings were amazing," Bowen said. "One thing that hit me really hard was seeing the Dalai Lama bowing to the crowd, grinning and making eye contact in a way that seemed very personal. I really got a feeling for how much he loves his people and how much they love him."

news briefs

INTERNET ARCHIVE HOSTS NAROPA AUDIO

With the generous support of the Internet Archive, over five hundred hours of audio from the Writing and Poetics collection are available online in both streaming and downloadable file formats. To access the audio, go to www.archive.org and click on "Audio" and "Naropa Audio Archives."

COLLABORATIVE DIGITIZATION PROGRAM SOUND MODEL GRANT

The Collaborative Digitization Program (CDP), a Colorado digital collaborative, awarded a sub-grant of \$5,000 to the Naropa University Archive Project. With funding from their Institute of Museum and Library Services Sound Model grant, the CDP awarded Naropa \$3,500 for continued work digitizing analog audio tapes and \$1,500 for scanning and digitally preserving photographs from the collection of Boulder photographer Steve Miles, a friend and former associate of Allen Ginsberg.

CATALOG RECORDS AVAILABLE ON OCLC WORLDCAT

Library of Congress compatible catalog records are now available in OCLC's WorldCat online database. Descriptions of over five hundred hours of audio tapes are available for scholars and researchers in the popular online database that is widely available in libraries worldwide through FirstSearch.

RADIO PACIFICA CO-HOSTS KGNU BENEFIT AND DONATES AUDIO CDS

On a cross-country fundraising tour, the staff of the Radio Pacifica Archive stopped at Naropa University to participate in a joint benefit with Boulder radio station KGNU and to donate copies of their recordings, including the first known recording of Allen Ginsberg reading *Howl*.

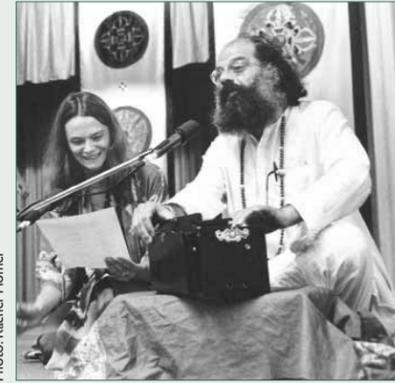
STEVEN TAYLOR APPEARS ON WHAD'YA KNOW?

On April 30, 2005, Steven Taylor, director of the Naropa University Archive Project, appeared on Michael Feldman's popular NPR comedy and talk program, *Whad'ya Know?*. To hear Feldman and Taylor discuss the archive project go to the *Whad'ya Know?* archives at www.notmuch.com/Show/Archive.pl?s_id=347.

GRANT TO PRESERVE BOBBIE LOUISE HAWKINS'S HOME MOVIE COLLECTION

The National Film Preservation Foundation awarded the Naropa University Archive Project a grant for \$3,800 to begin preserving the Bobbie Louise Hawkins home movie collection. The 8mm and Super 8 movies document Hawkins's life during her marriage to Robert Creeley, including scenes with many other prominent postmodern writers, spanning the years 1959 to 1975.

A performance by Anne Waldman and Allen Ginsberg in 1975
Photo: Rachel Homer



treasures from the vault

Discovering unknown treasures is one of the great pleasures of archival work. Two recent finds include Ramblin' Jack Elliott talking with Allen Ginsberg, and Joe Brainard interviewed by Anne Waldman.

Elliott sings and discusses ballads, including works by Woody Guthrie. He is one of folk music's most enduring characters, first coming on the scene in the late fifties, influencing a range of musicians to the Rolling Stones and the Grateful Dead. Elliott used his self-made cowboy image to bring his love of folk music to one generation after another.

Joe Brainard, who died in 1994, is known as the American pop artist who created droll comics and collaborations with writers. His solo shows include a retrospective at the University of California and the Berkeley Art Museum, and his group shows include the Museum of Modern Art, the Whitney Museum, Yale University Museum and the Corcoran Gallery of Art.

These recently discovered recordings are currently being processed by archive staff, and their release to the Internet Archive is anticipated in early 2006.

archive staff on the conference trail

By Jennifer Quinn

In April 2005, the Naropa Archive staff traveled to Austin, Texas, and Las Vegas, Nevada, to present panels about the archive project.

Tim Hawkins, archivist; Joe Conway, technical director; and Kristen Andersen, a recent graduate of the MFA Writing and Poetics program, attended the national Association for Recorded Sound Collections (ARSC) conference in Austin.

Hawkins, Conway, Anderson and former Collection Development Director Sue Salinger attended the Western Round-Up regional archives conference in Las Vegas, with the Conference of Inter-Mountain Archivists, Society of California Archivists, Northwest Archivists and Society of Rocky Mountain Archivists.

"We feel that our project is at the top of the audio profession," said Hawkins. "We have a responsibility to get that information out to the professional world so that other audio projects do not have to recreate the wheel."

The panel played clips of various music and poetry pieces from the collection to illustrate their talks. "Many people did not understand that this collection is about the spoken word and not the written word," Hawkins said. "I played a clip from Ginsberg's *Howl* and the audience started to really bob to it, and they realized there is rhythm and music in the spoken word."

Kristen Andersen talked about her experience as a student audio technician. "There was some concern early on that with student technicians, the archive wouldn't get the professional level of work that is needed for this project," Andersen said, "but we've found it immensely valuable, both for the archive and for the students."

The archive staff attended sessions that were very technical in nature. Conway said the conference especially brought him up to date on current thinking in archival storage of digital files.



Archive staff (L-R) Joe Conway, Kristen Andersen, Tim Hawkins at the Association for Recorded Sound Collections conference in Austin, Texas

copyright pursuits



Allen Ginsberg, 1969 photo: Steve Miles

The Naropa University Archive Project's quest for signed release forms has been an ongoing process since March 2002. The project holds audio recordings by more than five hundred artists. Releases are legally required, signed by either the artist or the executor of the artist's estate, before the works may be placed online.

"Nothing can be completed without the release," stressed Erik Anderson, former project office manager. "If fifteen people are on a tape, and fourteen say 'yes' and one says 'no,' we cannot release that recording." Anderson said he spends a lot of time doing detective work, much of it tracking down lost contact information.

The release form is very broad, so artists may also be hesitant to sign it for that reason. "I make it clear that they can cross off any section that they do not want to give us access to, including pictures, spoken word, royalties and other various uses," Anderson said, adding that artists should have that right, and Naropa feels strongly about protecting their material.

Some of the artists who recently signed forms include Philip Glass, Marilyn Brakhage for Stan Brakhage, John Ashbery and Gary Snyder.

funding history

By Jennifer Quinn

Time continues to pass, but the words of the poets and artists who have traveled the Naropa University path live on in the audio archive.

“When I first got here, Phil Powers, the previous development director, told me that there were two projects that needed our immediate attention: renovations to the Lincoln Building and the audio archive,” said Dana Lobell, corporate and foundation relations manager, and the primary grant writer for the archive project.

The fledgling project received its first grant in 1992 when Jane Dalrymple-Hollo, a conservator and longtime friend of the archives, wrote a grant proposal and received \$5,000 from the National Historical Publications and Records Commission. The money funded a consultant to evaluate the university’s archival collections and make recommendations for preserving them. An urgent need for the preservation of the Writing and Poetics audio collection was a key recommendation.

But significant action was not taken until 1999, when a group of Writing and Poetics students, spearheaded by Mary Kite, began demanding something be done and formed a committee to work with the Development Office. They organized a parking project during University of Colorado football games and raised thousands of dollars in two years.

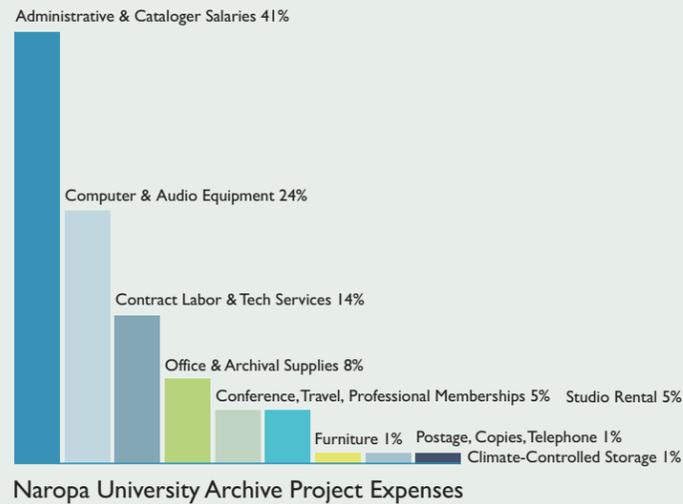
Further inspired by Anne Waldman, co-founder of the Jack Kerouac School of Disembodied Poetics with Allen Ginsberg, a small group of passionate faculty and students pooled their efforts to get the project off the ground.

In 2002 the National Endowment for the Arts granted the university \$20,000 for a pilot project. With faculty member Steven Taylor as project director, and Sue Salinger, a BA student with years of experience in media production, as the project’s first administrative director, the work of preserving the collection finally got underway. A second NEA grant for \$25,000 followed in 2003, and an NEH proposal resulted in an award for \$180,000 for 2003–05. In 2004 the Save America’s Treasures program also awarded a grant for \$100,000.

All of the federal grants have matching cash requirements. Both NEA grants and a portion of the NEH grant have been matched with generous support from private donors, and with three successive grants totaling \$99,000 from the GRAMMY Foundation. But the Naropa University Archive Project still needs \$24,000 by December 2005 to fulfill matching cash requirements for its NEH grant, and \$81,000 by the spring of 2006 to match its Save America’s Treasures grant.

In July the archive project held a dinner fundraising event at the Boulder Museum of Contemporary Art (BMoCA), and last February the project hosted a San Francisco think-tank event focusing on funding and fundraising. Anne Waldman has also personally written letters of request to friends that have raised more than \$8,000.

However, it is estimated that it will cost approximately \$500,000 to complete the entire backlog of archive material for the Writing and Poetics collection alone. The archive project recently applied for additional funding from the NEH to continue digitally reformatting and cataloging the audio collection, and applied to the NEA to create curriculum materials. The results of the proposals will be known in the spring of 2006.



to naropa and beyond

By Ryan N. Harrison, MA Transpersonal Psychology '03

When I began my relationship with Naropa University, I was unemployed. In a painful stroke of blessed destiny, I had lost my job and suddenly found myself confronting a faceless future. I knew I needed to move forward, but I wasn’t sure in which direction. Life was suddenly and unexpectedly wide open and relatively boundless.

Ultimately, I decided to go back to school. My BA was in music, but I’d long itched to explore psychology from a spiritual perspective. My search for a program that would meet this yearning led me to Naropa University and its new distance-learning master’s program in Transpersonal Psychology.

I had no concept of what I was getting myself into. I approached Naropa expecting the typical student-university relationship: my “tabula rasa” self was ready for an infusion of success-granting knowledge. *Teach me, I thought, to become great in the world.* What I discovered was that Naropa’s definition of “great” was different from the way I had come to understand it. When I jumped online and into cyber-class, I didn’t know what to expect. It was as though the unwritten rules of how education is “supposed” to work were somehow upended. For example, Naropa didn’t want me to regurgitate. It didn’t require—nor even desire—that I become like everyone else. Naropa’s intention was that I fearlessly and compassionately explore and discover myself, whatever the result. Indeed, it settled for nothing less. Any attempt at scholastic parroting was met with gentle-but-persuasive urging: “That’s good Ryan, but what does it mean to you?” “What might it mean to *others*?”

The unexpected (but entirely prized) result was a truer version of myself. After two years of reading, writing, thinking, feeling, meditating, serving and endless online discussion posting, I had morphed. Less in need of a quick answer and an easy-to-hold, accessible “truth,” I was far more comfortable living with mystery. It sounds cliché. But it’s the absolute truth: I felt as though I was not just human, but a human *being*. A human *becoming*.

And that changed *everything*.

I didn’t become directionless or content to sit in some faux-meditative void. Rather, I still pursued things that interested me, but found that they no longer held me captive. I became involved, engaged, sometimes engrossed in life, yet somehow

free of the kind of confinement that comes when you put all your hopes, dreams and desires into something that exists outside of yourself.

I took a part-time job as a secretary at a church. It wasn’t a career, but it was the right place to be at the time and I felt it. Connections were made during this time that allowed me to lead a meditation group and offer my talents to a wider community. After graduation, I pursued and gained certification as a Holistic Health Practitioner (HHP). That certification led me to another opportunity, and now, to my own surprise and delight, I work from home in two distinct roles: I have a small private practice as an HHP (www.BeWholeBeWell.com), serving others in what I like to call the “business of transformation,” and I am editor-in-chief of a natural health magazine. I also continue to enjoy being active in my community, leading meditation and natural health classes, as well as spiritual cinema discussion groups.



After two years of the kind of flex-and-flow education that Naropa provides, a speaker at graduation made a statement that I felt was clear-seeing: “Naropa doesn’t just teach you how to succeed in the world. It teaches you how to *change* it.” I made a private little bow to that thought, for I found it to be true. Naropa was life-changing for me, no doubt. But here’s the interesting thing: Naropa teaches its students how to change the inner landscape, and in that way to affect the outer. Two years after Naropa, I’m still changing, but that’s the beauty of it. As I evolve, so does the world. Nothing stays the same, and I don’t require it to. It feels like real freedom.

love the questions themselves

ARTS AND CREATIVITY

Summer of Arts and Wisdom July 2006

In 2005, Extended Studies presented the Summer of Arts and Wisdom program series featuring workshops, concerts and intensives in art, music, dance, theater, creativity and spirituality. More than nine hundred people celebrated the creative spirit with presenters John Daido Looi Roshi, Jai Uttal, Gabrielle Roth and others. Because of the overwhelming response and the positive feedback, Extended Studies plans to offer the program series again in 2006, continuing Naropa University's tradition of summer festivals and community learning opportunities open to the public. For program details please visit www.naropa.edu/extend in the spring.

BUSINESS AND SOCIETY

Authentic Leadership Workshop November 18–20, 2005

Marpa Center and Extended Studies present Introduction to Authentic Leadership: Bringing Who We Are to How We Lead, an introductory workshop for those interested in understanding the principles presented in Authentic Leadership that is open to the public. Participants will delve deeply into how to become more genuine, intuitive and effective leaders and will begin to explore practices that enhance self-awareness, presence, compassionate communication and effective action. The workshop will be led by Susan Skjei and Mark Wilding.

Authentic Leadership Certificate Program Spring 2006

The fifteen-week certificate program for Authentic Leadership will begin again this January, featuring presenters Susan Skjei, Barbara Lawton, Micki McMillan-Blacker, Mark Wilding and guest faculty. The Authentic Leadership certificate program includes two one-week seminars held in Boulder; fifteen weeks of Internet-based instruction; and individual coaching sections. Program information can be found at www.naropa.edu/marpa.

PSYCHOLOGY AND HEALTH

Buddhism and Psychotherapy Conference May 19–21, 2006

Naropa University will host the Buddhism and Psychotherapy Conference to commemorate thirty years of its Master of Arts in Psychology: Contemplative Psychotherapy program. "We are excited to present the unique vision that is taught at Naropa, bringing together the non-ego teachings of Buddhism and the discipline of contemporary clinical work, to create the sacred space of psychotherapy," said Karen Kissel Wegela, longtime faculty member and director of the program. Naropa is the first university to offer a master's degree combining these two wisdom traditions.

This conference is intended for mental health professionals and Naropa University faculty, alumni and potential students who are interested in learning more about the field of contemplative psychotherapy. The keynote speaker for the conference is Mark Epstein, MD, a psychiatrist in private practice, the author of *Thoughts Without a Thinker* and longtime friend of Naropa. Other featured presenters include Karen Kissel Wegela, PhD, author of *How to Be a Help Instead of a Nuisance*; and Harvey Aronson, PhD, author of *Buddhist Practice on Western Ground*. For more information about the conference, contact Jennifer Sanchez at jsanchez@naropa.edu.

WORLD WISDOM TRADITIONS

The Life and Teachings of Chögyam Trungpa, Rinpoche, to Become an Online Course Fall 2006 (tentative)

This fall, Reggie Ray is teaching Naropa University's first course on its founder and renowned Buddhist teacher, Chögyam Trungpa, Rinpoche. Talks for this class will be recorded, archived and used as the basis for an online version of this class, which will be available to the public, either for credit or non-credit. The class explores Trungpa's life and teachings, his training in Tibet, his time in India, his teaching in England and his work in North America. Also emphasized will be the key themes of spiritual materialism, meditation practice and crazy wisdom.

"By offering this unique class online, more people can access Reggie Ray's teachings in a way that is convenient for them, regardless of where they live, and enjoy the wealth of Chögyam Trungpa, Rinpoche's video teachings from the Naropa library archive," said Jirka Hladiš, director of online curriculum development. "Participants can also take advantage of the significantly reduced price for non-credit online courses."

there's no such thing as an accident

How One Vacation Turned into Years of Learning By Cristina Willard

Five years ago, Chicago business owner Rob Bensman planned a ski trip to Colorado with his family. What he didn't plan on was spending much of his trip recovering from a skiing injury to his hand, or that he would begin years of learning with Naropa University as a result of his accident. Because he couldn't hit the slopes for the remainder of his vacation, Rob spent his time recuperating in a ski lodge. One day, while he was waiting for his family to return from a day of skiing, Rob discovered a Naropa University Extended Studies catalog and began to examine it.

"I was immediately intrigued," said Rob. "I looked through the catalog and found a few classes I wanted to sign up for." He felt that Naropa University's approach to learning was something he had been seeking. "I was interested in Naropa's vision of integrating Eastern and Western philosophies in education."

The first program Rob attended was an Extended Studies workshop that explored archetypes. Rob was drawn to the workshop because of its potential application in his financial services and personal strategic planning company, The Bensman Group. After taking the course, he developed a deeper understanding of his clients' needs by referring to their archetypes in his work.

Rob continued to attend Extended Studies programs, traveling from his home in Northbrook, Illinois, a suburb of Chicago, to take part in weekend workshops. Two years later, he enrolled in the graduate level Authentic Leadership Program offered through the Naropa University Marpa Center for Business and Economics, a program that trains leaders to develop awareness, confidence, conflict resolution skills, and clear and effective methods of communication.

Rob said that the training he received in the Authentic Leadership Program was the "most meaningful course [I had ever] taken at any level." He considers himself a lifelong learner, having earned a Bachelor of Science in business administration from the University of Illinois, as well as two additional professional designations, The Chartered Life Underwriter and Chartered Financial Consultant, from the American College in Bryn Mawr, Pennsylvania.

"Naropa University picks up where some universities fall short. You are given instruction not just in statistics and formulas, but also how to think and be introspective," he said.

To complete the Authentic Leadership Program, Rob participated in two one-week residencies at Naropa University, online teachings and telephone consultations, weekly reading assignments (most from the *Harvard Business Review*) and a

semester project. He was also very impressed with the guest lecturers in the program—including Azim Khamisa, Mark Gerzon, Fred Kofman and Cynthia Kneen.

Robert now shares valuable communication tools with his staff and senior management team, including how to speak openly and from the heart—being honest without being harmful. This improved communication has brought positive results to his organization and its clients.

Bensman appreciates the connections he has developed with Naropa University students, faculty and staff through the years. "It is wonderful to meet people with similar interests—those willing to learn and grow." He finds the experience inspirational, challenging and very rewarding.



"If you can understand yourself on a very deep level, you can better understand the world. You can tackle anything in a more meaningful and transformational way."

Now several of Rob's family members have been inspired to study at Naropa University as well. Rob's eighteen-year-old son, Adam, is a visiting student at Naropa University, and his wife, Susan, will be taking the End-of-Life-Care certificate program offered through Naropa University Extended Studies this fall. Rob is also considering a master's degree with Naropa.

Rob's connection to Naropa University is continually growing. He serves on the advisory board for the Marpa Center, offering his insights, enthusiasm and long-term vision. Currently, the Marpa Center offers Authentic Leadership courses and business workshops—future plans include the possibility of offering academic certificates in business.

Before discovering Naropa, Rob couldn't have imagined that one skiing accident in the mountains of Colorado would change his life—and the lives of his family members—in such a profound and ever-present way.

alumni notes

SETH BRAUN, BA MUSIC '03, has developed his own business called DreamSeeker Consulting, where he does one-on-one coaching with clients as well as workshops on 4 Gateways Coaching, health and wellness, and business in the arts. According to Braun, "4 Gateways is a psychological system for making positive choices and being clear about how to act appropriately in one's life." While he works on writing a book, Braun is also focusing more of his energy toward public speaking.

CARMEN COOL, MA TRANSPERSONAL COUNSELING PSYCHOLOGY '01, is working with teens at New Vista High School in Boulder, targeting body image, which can affect girls as young as three years old.

JIM COHN, CERTIFICATE OF POETICS '80, is the founder and director of the Museum of American Poetics (www.poetspath.com) and the author of numerous books. His latest work is titled *Quien Sabe Mountain*, on which Anselm Hollo commented, "One follows this poet on his journeys to places both distant and familiar, trusting him, trusting his words."

CY ENGLERT, MA ENVIRONMENTAL LEADERSHIP '05. Many of Naropa's Environmental Leadership students traveled to Costa Rica in January/February 2005. Cy Englert*, led a ten-day sustainable living trip to San Jose; Durika Biological Reserve and Community; La Cusinga, Ballena Marine National Park; Monteverde; and the site of Cy's own International Institute for Sustainable Living. Along for the ride were Ann Forsthoefel, Environmental Studies alumna and former Hedgerow Farm manager, and her husband Neal; Jackie MacNeish* and her husband, Richard Curtis, Peacemaker Institute graduate; Amy Desautell*; Shawn Winkleman* and his partner Chris; Aly Duffy** and her partner Austin, sustainable furniture maker; Matthew Carozzi* and his partner Annie Sweeny**; and Adam and Jess from Long Island, NY. Their time together in Costa Rica was transformative, enlivening, refreshing, contemplative and encouraging. They learned a great deal, as well as came away with a renewed sense of who they are and what they want to do in the world. *Matriculated in 2001; **Matriculated in 2002

CANDACE FRUGE, BA CONTEMPLATIVE PSYCHOLOGY '03, has been accepted into graduate school (MA / PsyD program) at Forest Institute of Professional Psychology in Springfield, MO.

AMY GLASER, MA ART THERAPY '00, has married a lovely fellow, Lenny Partanna, from Brooklyn, NY. They are living with her two daughters, Eve and Indra, in Clinton, NJ. As a family project, they have recently committed to vegan and vegetarian diets to promote compassion within themselves. All are thriving.

LESLIE HELPERT, BA PROGRAM IN INTERDISCIPLINARY STUDIES. Her latest CD, "Cupcakes. And Radishes," is receiving critical acclaim from her newly uncovered broader audience, many of whom are fans of Norah Jones-esque music. Known for her raspy, poetic music, this former Nederland resident and New York native toured through 2004 for "Cupcakes." Upcoming plans involve a move to music haven, Athens, Georgia, to continue seeking new musicians to work with and new surroundings to inspire her.

PERRIN HENDRICK, BA PROGRAM IN TRADITIONAL EASTERN ARTS, recently won the L. Ron Hubbard Illustrators of the Future Contest for new and inspiring illustrators, a prestigious award that Hendrick hopes will open the door to a full-fledged career as an illustrator, the kind of art he continues to favor. Currently residing in New Jersey and attending a wilderness school called Tom Brown, Jr.'s Tracker School, Hendrick will be flown to Hollywood for an awards ceremony as well as a weeklong workshop—created by professionals in the industry—which is designed to help them successfully produce and market their own work.

JAMIE JEWITT, BA INTERDISCIPLINARY STUDIES: MOVEMENT AND BUDDHIST STUDIES '92, recently produced a piece titled *Rest/Less* with his group, Lostwax, which he and dancer/visual artist Aaron Henderson founded. Together they created several complex pieces based on "exploring the dramatic relationship of live performers to the saturated image-world of digital culture and the human imagination." Currently, Jewett heads the company, and he collaborates most often with poet and author Thalia Field, who teaches creative writing at Brown and is married to Jewett.

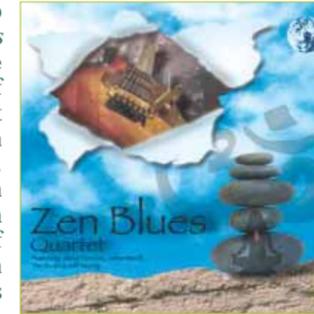
BETH LARSON, MA TRANSPERSONAL COUNSELING PSYCHOLOGY: MUSIC THERAPY '04, was married on August 21, 2004, to her longtime partner, Chris Rousseau. Friends and family witnessed the Catholic ceremony in Tacoma, WA. The couple now resides in Portland, Oregon, where Chris is a theatrical designer and technician and Beth is a practicing music therapist.

COBY LYONS, MA TRANSPERSONAL COUNSELING PSYCHOLOGY '03, has almost completed his first year in the PhD clinical psychology program at Pacifica Graduate Institute in Carpinteria, CA (near Santa Barbara). After living in the Bay Area for a couple of years, he and his fiancée recently moved to Las Vegas, Nevada, where they will reside while Coby finishes his PhD.

CHRISTOPHER MAIER, MA TRANSPERSONAL COUNSELING PSYCHOLOGY '05, presents *Moving Stories*, which joins the joy of song and dance with the magic of stories—traditional, historical and wholly original. Whether appearing as a Spanish-speaking gypsy, the Pied Piper of Stories or a simple raconteur, Christopher Maier fills the imagination of his audiences with the many characters whose stories he tells with theatrical flair. His performances are moving, not only when he dances, but even when seated on a stool as he moves his audience with tales of ordinary people going through extraordinary times. As a bilingual writer-educator, as well as an internationally touring performer, Christopher offers school programs that address four curriculum areas: a tour of world cultures, the writer's creative process, celebration of Hispanic heritage and the delights of spoken language. For more information see www.moving-stories.com.

MARIA MANNA, MA ART THERAPY '98, recently accepted a position as the director of clinical services at a residential treatment facility serving hard-to-place adolescents. She is supervising the residential as well as the outpatient clinical services. Maria lives in Orchard Park, NY.

JOHN MARCH, BA INTERARTS '84, is proud to announce the release of the CD, *Zen Blues Quartet*, by the group of the same name through Shunyata Records™. Comprised of some of the best studio musicians in LA, it features Steve Ferrone on drums (Tom Petty, Eric Clapton, Average White Band . . .), Jeff Young on keyboards (Sting, Jackson Browne, Donald Fagen . . .), Tim Scott on bass and lead vocals (Jack Mack, Tower of Power, Robben Ford . . .) and John March on guitars. For more information about this project, visit www.zenbluesmusic.com.



DARON MUELLER, MFA WRITING AND POETICS '03, married LAURA WRIGHT, MFA WRITING AND POETICS '97, on August 3, 2005, at the home of Jack Collom and Jennifer Heath in Boulder, Colorado. The ceremony included readings by Jack Collom, Anselm Hollo, Anne Waldman and Clara Burns. Together Laura and Daron curate the Left Hand Reading Series, which provides a venue for emerging, small press poets in the West. The series is currently archived at the University of Pennsylvania: www.writing.upenn.edu/pennsound/x/Series.html.

SEAN MURPHY, MFA WRITING AND POETICS '95, lives in Taos, New Mexico, with his wife Tania, also a freelance and fiction writer. His third novel for Bantam/Dell, *The Time of New Weather*, was released in January 2005. Sean's Pulitzer Prize-nominated novel *The Finished Man* has been released in trade paperback as is his Hemingway Award-winning first novel *The Hope Valley Hubcap King*. Sean is a member of the Authors Guild.

SHIEN YU PAI, MFA PROGRAM IN WRITING AND POETICS, married MARKUS KORTLAN BERGMAN, BA PROGRAM IN CONTEMPLATIVE PSYCHOLOGY, on August 6, 2005, in a ceremony officiated by Lama Karma Chodrak in Taos Ski Valley, New Mexico. The groom's brother, Chip Bergman (MA Contemplative Psychotherapy '98), served as best man.



SARA POMERANCE, BA PROGRAM IN VISUAL ARTS, had an exhibition of photographs in the Alumni Gallery at the Corcoran Museum in Washington D.C. The statement that accompanied the show was written by Andy Grundberg. The exhibition was called "Tall Tales & Short Stories," and included twenty-two photographs, half in color and half in black and white. The show was from May 18 to July 11. The statement and a few images can be found at www.corcoran.org/exhibitions/Exhib_current.asp?Exhib_ID=146 and www.corcoran.edu/exhibitions/exhibition_alum.asp?id=1.

ANDREA VRBOSKY STATON, MA TRANSPERSONAL COUNSELING PSYCHOLOGY: MUSIC THERAPY '03, was married to Brian Staton on Thursday, May 19, 2005, in a small family wedding in the Smoky Mountains of western North Carolina.

LAURA WRIGHT, MFA WRITING AND POETICS '97, has presented *Part of the Design*, poems by Laura E. Wright, published by Meeting Eyes Bindery, Brooklyn, 2005.

Colin Peter Baerman, Writing and Poetics
Beloved son of Paul and Kerry Baerman. Born in Geneva, Switzerland on November 14, 1972, Colin died peacefully in his sleep on March 28, 2005, in Colorado Springs and was buried in the Monument Cemetery on April 5. Colin graduated with a degree in psychology from Providence College in 1995 and did postgraduate work in poetics at The Naropa Institute in Boulder, Colorado. Colin attended schools in Germany, Holland, Hawaii and multiple statewide locations, which fostered a tremendous love of diverse cultures and a unique gift for relating to anyone he met. Despite a difficult life, he wrote and published myriad works of prose and poetry. One of his greatest gifts was his performance of his works and his connection with his audience.

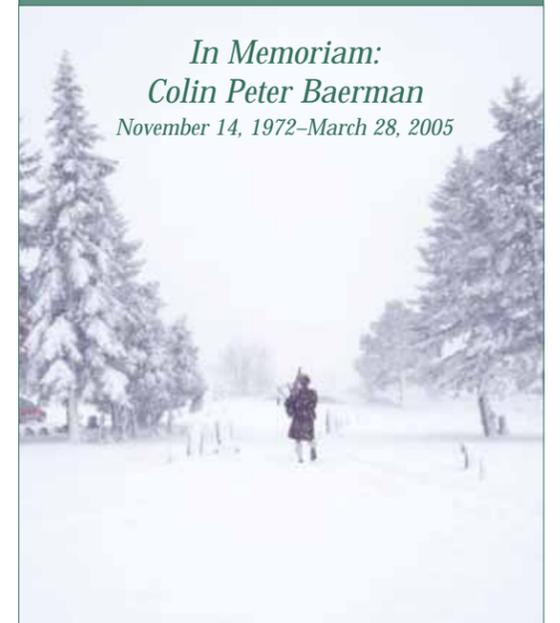
Colin always knew his entire family unconditionally loved him. Ultimately his illness took a great toll on Colin and all those who loved him. Robert Frost perhaps best captured the essence of Colin's existence when he wrote:

Two roads diverged in a wood, and I—I took the one less traveled by, And that has made all the difference.

In lieu of flowers, donations in his name may be made to the Saint Peter School Scholarship Fund, c/o Saint Peter Church, P.O. Box 827, Monument, CO 80132.

*In Memoriam:
Colin Peter Baerman*

November 14, 1972–March 28, 2005



basic goodness

Your support of Naropa University is critical to the furtherance of the mission and vision of contemplative education espoused by our founder, Chögyam Trungpa, Rinpoche. His teachings were founded on the premise that there is basic human wisdom that can help to solve the world's problems. Through your unwavering and generous commitment to our 2004–2005 campaign for the university, you proved once again that by working together we can continue to build a better world. On the following pages, we highlight the people and institutions that make our work possible. Thank you all. As a result of your personal commitment to basic goodness, you have made a difference!

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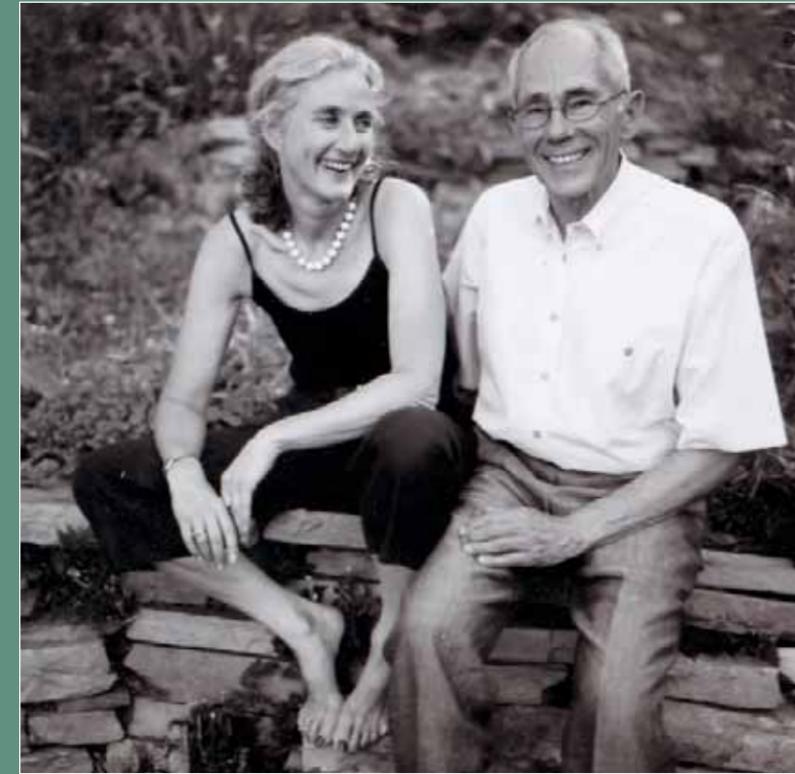
Gifts were received in honor of the following:

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In Memoriam: Marvin Naiman

June 21, 1931 – March 28, 2005



Naropa University has never known anyone like Marvin Naiman. Serving as a member of the board of trustees from 2002 until his death following heart surgery in the spring of 2005, Marvin brought to the board unique talents that he shared generously as well as an undying love for Naropa's mission and its students. Marvin was a self-made man who never graduated from college. His early passion was real estate, where his genius was recognized across the country, as he served on numerous task forces, lectured, wrote and taught broadly. He shared these keen analytical skills in his work on Naropa's board, playing a leadership role on the Campus Planning Committee, particularly in the acquisition of Naropa's Nalanda campus and in the focus on student housing. Always going straight to the heart of the issue at hand, his voice in trustee deliberations was unfailingly thoughtful, straightforward and incisive.

But Marvin's abiding passion over the past thirty years was the exploration of his inner life, of deepening his self-knowledge. He delighted in sharing with family and friends his own enthusiasm for spiritual teachers. Marvin's own urge to grow was unflagging. In recent years he started an older men's group, for those ages

sixty to eighty-six, to help his peers acknowledge the unique opportunities that remained available to them intellectually, emotionally and spiritually. It is no surprise that it was during these years that he and Naropa came to know and love each other.

As part of his own never-ending process of growth, Marvin had recently resumed his academic studies at Naropa with the goal of completing his undergraduate degree. He knew and appreciated Naropa's inner spirit as well as anyone, in part, because it coincided so closely with his own spirit—a spirit transparently evident in his warm, broad smile. In appreciation of that spirit, of his extraordinary generosity to so many and for his modeling of the qualities that we wish for in our staff, faculty, students and alumni, Naropa University humbly offered to Marvin Naiman an honorary degree, the degree of Bachelor of Arts *honoris causa*, that was received by his widow, Margery Goldman, at graduation on May 7, 2005.

Marvin is also survived by his brother Bernie Naiman; sisters Cynthia Chapman and Pam Stearman; his children Laurie Abelman, Hal Naiman and Jill Snyder; and seven grandchildren.

In celebration of Marvin's magical spirit, family and friends have established the Marvin I. Naiman Scholarship Fund. Contributions to this fund may be made to *Naropa University - Marvin I. Naiman Scholarship Fund* and sent to the Development Office, Naropa University, 2130 Arapahoe Ave., Boulder, CO 80302.



lesson of the lotus

By Liz Acosta

When I lived in New York City, I was a member of the Community Church of New York, located near the United Nations. The church was the spiritual home of a wide and varied cross-section of the city. It was the first community with whom I shared the deep journey of diversity training.

One Sunday, during the usually festive and busy coffee hour that followed each service, I noticed an old man, still wearing his coat. He was seated alone at a table off to the side. I had never seen him before. He was laboriously writing something on a salmon-colored piece of paper. The congregation whirred around him as he diligently tended to his project.

Once the coffee hour ended and the boisterous crowd had left, I stuck around to help clean the hall. When I got to the table where the man had been seated, I noticed that the salmon-colored paper was still there. Curious, I picked up the paper and saw a roughly drawn Buddha seated on a lotus. Scrawled above that was the phrase "Up from the mud comes the beauty of the lotus."

That small and earnest song of transformation became incredibly inspiring to me. Within a week this drawing came to life. I never saw the man again. Wherever he is, I thank him for the lesson.

Liz Acosta is the administrative director of the Performing Arts Department at Naropa University. She has an MFA in painting and drawing from Hunter College in New York City.

Title: *Lesson of the Lotus* Artist: Liz Acosta 1993 23" x 15" Pastel and gouache on paper

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